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# CHRISTIAN INTELLIGINGER AND EASTERN CHRONICLE.

"Were once these maxims fix'd, -that God's our friend,

Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

VOL. XIII.

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ding Mr

GARDINER, MAINE, FRIDAY, SEPTEMBER 27, 1823.

NEW SERIES, VOL. VII.-NO. 29.

account of the transactions on the 23:1 ne account of the transactions on the 23d npon the spot where this distinguished uit fell, I should expect a merited chas-ment from you the first time we night pen to meet: More especially should you be served with a more correct history m some better source. Well then,—we Anson village in company with a friend, out eight o'clock in the morning, and made way towards the battle ground distant out seven miles. Before we reached the merset Bridge across the Kennebec, at the dison Falls, it was quite obvious we should ke out a strong party. For it seemed the adjacent hills and vallies were givup their living in round numbers. In-d the press at the Bridge, being detained pay toll, reminded me of the exhibition at pay toff, reminded the of the cand and a half upon the east side of the ver brought us to the memorable spot, out 9 o'clock. Although a spacious field, ving but few marks of high cultivation, it s at this early hour quite covered with ple. Aside from the associations which ople. Aside from the associations which buld naturally crowd the mind in contemping the scenery on all sides, old Norridge-ck Point is a romantic place. The plain ludes some two or three hundred acres of and intervale, as it is sometimes called, contradistinction to the low—alluvial bot-ns, which upon most Rivers in this counare subject to inundations by the spring fall floods. The surface of this plain is rated some twenty or thirty feet above water, and is quite level, except an ac-ional depression, for two or three rods, ing it what might be termed an underlatappearance. The Kennebec runs rapidly d foaming, opposite the upper part of the in, till it reaches the extreme angle or nd, where it receives the chyrstal waters here it becomes quite placid, making a dden turn to the east, which limits the athern margin of the once Indian Prairie.

war as yet in appearance been invaded by e axe of civilized man. In rear of this spa-ous plain, and which fixes the limits on its sterly side, is an insolated high piece of ound, rising perhaps one hundred feet we the plain, the summit of which is now ltivated, and from which you might look wn upon the plain as upon a map. We were told that the English made their scent upon the Indian Village, from this ce of ground. The main road passes beixt this hill and the plain, and many acres the latter next the wood is now covered th birch and pine saplings, so common to my places, which had been once the haunts

ne banks on both sides of the River here,

abrupt and steep, but most so on its wesside, both above and below the cutrance

the Sandy River, rising in some places to

nsiderable hills, all covered with a thick bwth of wood, its green dense foliage still

naining in all its native beauty, having

the savage. But to return to our story. We sauntered out the plain, where now all was grand nusion. Stages, coaches, barouches, wag-, single, double, triple, quadruple, of all is, sizes, shapes, and dimensions. Many inted on horseback, but most on foot, gling and commingling, helter, skelter. hat is going to be done? What are we e for?" echoed from mouth to mouth,—tail was sublime mystery, no one could blain. Upon the extreme point of a clump birch bushes, facing the plain, a few ands had been placed for seats, back of ich the bushes bad been bent and wove que for a Muster day. The front was ed by a rope passing round stakes in a dar form, enclosing two or three square

We supposed this place to be selectd set apart for the performance of Mass. other religious services, connected with occasion.

And our conjectures were confirmed, when soon after discovered the Priests at the tar, surrounded by several of the natives. aged in devotional exercises. Their ing, though performed in an unknown ngue, was rather agreeable than other-se. At this stage of the business, however, were soon deprived of seeing or hearing part of the service. The tops of the all sapplings that surrounded the place, ere filled with boys, who were eager only see what was going on below, and kept at had stolen the sailor's caps. The rush the multitude below, breaking over all barriers, shoving and tiptoeing to get one npse into the sanctum sanctorum, altoher, created so much noise and confusion to preclude the possibility of seeing or aring any part of the service; and we sequently learnt that the Bishop had to ak off before the intended exercises were ished. It was now pretty manifest, that particular arrangements had been made an orderly disposition of the multitude, the nid of Marshale. the aid of Marshals, or any communicato the people, of the order of exercises, the regulations necessary to be observ anidst an assemblage of people consist-probably, of some four or five thousand. true, two or three highly respectable tlemen from Norridgewock, made the empt to marshall and silence the multie, but it was very evident, that they felt want of authority themselves, and could therefore, cause their mandates to be ected, by their democratic neighbors.deed we here had a lesson of pure unsul-ed Democracy. For every one talked when, ad how much he pleased, occupied what and he pleased, if he were the tallest and est fellow. Now from long acquaintwe know our Somerset neighbours to as orderly and well disposed at all times,

places as any folk, where such a course

es seem to us an unpardonable neglect

the part of the high authorities, and stand-cism, now and then ejaculating, with mark-

early marked out and understood.

HRISTIAN INTELLIGENCER.

william A. Drew, Editor.

[For the Christian Intelligencer.]

ONUMENT TO FATHER RASLESONUMENT TO FATHER RASLESIn What to them was considered a sacred and imperious duty. However we may differ the distribution of the proceed. It was noticed in several particulars that the account did not agree with those lars that the account did not agree with the account did not agree with those lars that the account did not agree with those lars that the account did not agree with those lars that the account did not agree with those lars that the account did not agree with those lars that the account did not agree with those lars that the account did not agree with those lars that the account did not agree with those lars that the account did not agree with the account did not agree with the account in what to them was considered a sacred and imperious duty. However we may differ from the Roman Catholics in matters of faith I can see no reason, why they have not the same claims for charitable consideration, as other sects amongst us. Why not acknowledge the sentiment of the Poet to be just,-

·For modes of faith, let graceless zealets fight, "For modes of faith, let graceless zealets ngut, His cant be wrong, whose life is in the right." It is not really our design to censure, in this case for a seeming neglect, because we do not know all the facts. But certainly in these days of good laws and social order, we have reason to expect more efficient means have reason to expect, more efficient means to preserve order, than we see on this occasion. After some easy persuasion, and good natured scolding, the people were induced to give back a few paces, so that by placing a plank upon two chairs, the speaker could be elevated a little above the rest. As soon as he appeared upon the plutform, this spot became at once the centre of gravity. The centripetal, at once overpowered the centrif-ugal force, and the consequence was, in two minutes, we were contracted together, sung and tight, like green hemlock staves in a new Lime Cask, with now and then a stubborn one twisting out of place. Bushes were now found to be useful for the first time, to preserve what little space, was yet left, for the half inflated lung, whilst the wide bon-net and bishop sleeve, protected only by its paper folds, were heard to be giving away in every direction, by a screeching, crumpling ooise, like the rigging and seams of a ship in a gale of wind, that for a few seconds seemed to drown every other. Silence being repeatedly invoked by divers persons, and partially obtained; the learned Bishop, possessing a most noble countenance, and in the most unaffected and engaging manner, commenced his discourse by rehearsing sev-eral verses, I believe, about the 9th and 10th the Sandy River from the south west, of the 39th chapter of Ecclesiasticus. The of the 39th chapter of Ecclesiasticus. The discourse occupied twenty-five or thirty-minutes only, was delivered extempore, or at least without the aid of a manuscript. We were very unfortunate in not being able to connect the first part of it. We, however, heard distinctly, many elegant and well pointed sentences. He dwelt with much pathos and feeling upon the condition of the early Catholic Missionaries in America.—
Their sufferings and privations and hard-Their sufferings and privations and hard-ships. Of Father Rasles, of course he was more particular. This name the Bishop pronounced in one syllable with a short, (Ral.) We must, therefore, acknowledge it good authority. We were informed by the speaker that Father Rasles was of the order of Jesuists, instituted by St. Synatius about the year 1539. Having been duly prepared to officiate in the holy office, he was sent to Quebec in the year —, to christianize the Abenicus tribe of Indians who then dwelt on the St. Lawrence and were scattered over all that track of country now included in the Province of New Brunswick and Maine. Having applied himself closely for six months, and acquired a good knowledge of the language of that tribe, he entered upon the business of his mission. His efforts amongst the savages was attended with great success, though for a short time, when unexpectedly he had orders from his superiors, to repair to another tribe (I believe the Illinois) distant by land, Rivers and Lakes, through a trackless wilderness, two thousand four hundred miles. This he accom-complished in defiance of starvation and suffering, acquired a knowledge of the language of that tribe also, and for a short period instructed them in the "sublime mysteries of Christianity." He was again orther, forming a kind of canopy and en-ure, about the size of a Militia Colonel's due time, and subsequently to the charge of the Narrassuak Tribe on the Kennebec.— There he had laboured as a faithful missionary for many years much beloved and revered by the Indians, when at a moment of apparent safety and tranquilty, unsuspicious of the approach of an enemy, on the 23d of Aug. 1724, the English amounting to eleven hundred including their Indian allies, suddenly deployed from the woods, and fired a volley of musketry through their habitations, which was built upon the ground we then occupied. Amid the general dismay and confusion of the Indians, Father Rasles (in company with five young men who at that moment were about to receive the ordinance of Baptism,) presented himself in front of the enemy, with a view probably to induce a parley and save his flock. But a loud huzza, followed by a second discharge musketry killed him and the five young Indians upon the same spot. The work of death being soon completed, the English troops immediately left the ground. The few fugitives who had escaped the massacre, reassembled on the following day to behold the smoking ruins of their recent habitatons. Father Rasles was buried it is said upon the spot over which the monument is now erected. And thus, continued the speaker, ended the life of Father Rasles, one of the greatest and best of Missionaries for 35 years that ever set foot upon the shores of America .-We were also informed, that his character had been misrepresented and traduced, because it had been presented to the world by his enemies only. It was expected the learned Bishop would have been more particular in relating the historical facts which took place on that memorable day. possible he was diverted from it by the increasing noise and restlessness of the audience, towards the close of his remarks. had to stop once for several minutes till order could be restored. And now I think of it, what can be more provoking to one's feelings, when in the midst of an eloquent and interesting discourse, our eye upon the speaker, mouth open, and ears erect, to hear and swallow every word, to be assailed by the squalls of a young urchin upon one side, and a clownish, ill-bred fellow upon the other, that has neither, taste, smell or feeling keeping up a constant mutter, mutter, mutter, mutter; and with wonderful wit and crit-

lars that the account did notagies which we have read in books, and the stories related to us in our boyhood, by our fathers of this tragic scene. The lars that the account did not agree with those stories related to us in our boynood, by our Grand-fathers, of this tragic scene. The number of the English and allied Indians, who went up the Kennebec on this perilous adventure, seems to us, could not, at that day, considering the then state of the Colonics. nies, have amounted to eleven hundred .-Fifty warriors of the tribe only, it was said, were at home, the rest were out upon a hunting expedition. It was not a proper season of the year for hunting. Most likely they were off on a scaiping expedition. And is it uncharitable to suppose, that after thirty five years residence of this greatest and best of Missionaries, amongst the Indians, Father Rasles, had not become years family. Rasles, had not become very familiar with

the white meu's scalps.

Be this as it may, we have no great desire to call this question up now. We are happy to say, the learned Bishop avoided every allusion, which might have given offence, by entering into these speculations. Considering his pleasing address, and his ability to edify and instruct, if we regret his having said so little, on the rubject, he has not like many others, however to segret having said too much. On the whole, we were highly pleased with his performance, though to him under embarrassing circumstances. And we have reason to believe, on better acquaint-

ance, we should desire no better neighbour. At the close of the service notice was given to the workmen to proceed to the completion of the Monument, a few yards distant, by placing a Cap stone upon its base-ment. The Pedestal or Basement consisted ment. The Pedestal or Basement consisted of split granite, laid in lime, about five feet square, and the same in height. So much had been done beforehand. And a granite had been done beforehand. About 12 feet cone, 4 feet square at its base, about 13 feet in length was ready to put in its place. Into the apex of which, an Iron Cross is fixed about three feet in length. The whole, by Yankee guess work, measuring about 20 feet in height. This cone stone of granite, was placed upon its destined base, in a few minutes by the aid of Shears and Tacle, secundum artum. And there the ceremony ended; but not without a sudden thrill of horror, which electrified the spectators, excited by the perilous situation of two men, who went aloft to cast off the Tacle, and loosen the chains, preparatory to throwing over the shears. By some accident one of the spars slipped the fid, and down it come into the feet in the air upon the point of the two re-maining spars, reeling to their fall, which were now left unsupported except by a small rope. The bystanders suddenly seized the foot of the spars and sustained them a few seconds, while those aloft slid rapidly to the bottom. We marvel now, how those above, and many below, where the first spar fell, could escape instant death.

This Monument erected to the memory of Father Rasles, is to have an Inscription in Latin upon the South side, a transcript of which was just shewn us by the gentlemen who superintends the work, but the time and place did not permit us to take a copy. It gives his name, place of birth, office, manner of death, when, age, &c. &c. The Monument may seen from several places in the main road, from which it is distant some fifty or sixty rods, and from the bank of the

River not so far.

Directly opposite, and at the nearest point from the road, the view is intercepted by several acres of thick bushes. We understood the site of the monument, including two acres, which have been purchased of the proprietor for that purpose, is to be enclosed by a fence. For ought we know the Catholics may again convert the proprietor for that purpose, is to be enclosed by a fence. For ought we know the Catholics may again convert the proprietor for that purpose, is to be enclosed by a fence. For ought we know the Catholics may again convert the proprietor for that purpose, is to be enclosed by a fence. For ought we know the Catholics may again occupy this consecrated der more favorable circumstances, than fell when weighed in the balance with life, is to the lot of him who there perished in the cause of Catholism one hundred and nine you ask the mariner, while lashed to the years since. At a time too, when there shall be none to molest or make afraid, under the administration of wise and equal laws, suffering all to worship God agreeable to the dictates, of their own consciences. advocate of the doctrines, of the Church of Rome. But the prevalence of that doctrine is not more to be dreaded in this country, than the triumph of some sects amongst us, who make as great pretentions to infallability, and whose lives, in a moral and religious point of view, would not appear any the better, when compared with those, whose doctrines they affect to abhor. When will the time come in this hypocritical world, that men shall be judged of by their conduct, and not by their professions. Why should any find fault with their Catholic brethren, for their supposed initiation into the "sublime mysteries of Christianity," when they themselves are fettering the minds of their hearers, with similar dogmas, and others worse. The truth ought not to be concealed, as many know it, that much of the preaching in this country, under the pretext of christianizing mankind, is directly calculated as it effects every day shew, to degrade the moral character of man, and to render him any thing, but what he ought to be. One of the greatest curses which has afflicted Christianty, and prevented its salu-tary influence upon the hearts and characters of men, is the continued and everlasting preaching, by those of its pretended and exclusive friends, about its mysteries. Mysterious exercises of mind, feeling and seeing something, that the common mass of mankind cannot attain to, nor understand, only in a certain way and in a certain manner .-Making good actions, and virtue, to be one thing, and religion an other thing. Now these doctrines, though often denied, in some sense, are insisted upon in another, and continue to be the burthen of every discourse, where we holy few, are to be saved either conditionally, or unconditionally, while you unholy herd not being able to think as well, and act as bad as we do, shall suffer the vengeance of God, by the buffeting of sa-

tan, world without end. Can any thing be found in the Roman Church, more mean and contemptable than such stuff; more deand contemptante than such stuff; more de-rogatory to the character of a just God, and more debasing to the moral character of man, considered as a rational being. In this business there seems to me to be an entire mistake in regard to the moral constitution of man and the character of that Being who made him such. Depend upon it, the world of mankind is not to be christianized by such gross absurdities. The Roman Catholics ould do it in their way as soon.

But I have spun out this communication to an unexpected length, already, and it is time to leave the battle ground. And so we did; After reconnoitering some of the tents for a piece of gingerbread, for the stomach's sake; and witnessing some vulgar jokes, and silly profanity, the sure indication, that some mischievous spirit had obtruded itself upon the hallowed ground, in shape of decanters and rum bottles. We peaceably retired from the scene impressed with solemn thought of the past, associated with the novel exercises of the day, and the pleasing anticipation of the blessings yet in store for our country; now that the arm which wielded the fatal tomahawk is powerless, and the war whoop no longer suffered to break the silence of mid-night.

A Spectator. the hallowed ground, in shape of decanters and rum bottles. We peaceably retired from the scene impressed with soleum thought of now

(For the Christian Intelligencer.)

ATTACHMENT TO LIFE. "A kingdom for a horse," was the exclamation of one of the kings of England, when, having lost a batale, he was ficeing before the enemy and in danger of loosing his life. A kingdom, a crown, all the advantages con-nected with royalty, are freely resigned for the means of preserving life. 'All that a man hath will be give for his life," is the decla-ration of one in the days of Job, who, accor-ding to the generally received account of him, is a strict observer of human conduct. Attachment to life is common to all mankind. It is a principle of our common nature. It discovers itself in the ten thousand ways employed to preserve life, and in the untiring zeal and patience with which these means are applied to guard it from the inroads of death, or to deliver it from the grasp of this unrelenting destroyer. Nor is it confined to any particular age, or any one rank or con-dition in life; but it is felt in every period of our earthly pilgrimage, though perhaps with less force at some periods than others, and pervades all ranks and conditions of human society. To the truth of these remarks, the suicides that occur in the world, would seem to present an objection. If it could be shown that the individuals who have committed suslipped the fid, and down it come into the midst; while the two men were left thirty act, in the possession of a sound mind, the objection would have some weight. But may it not well be doubted if any individual had ever proceeded to the commission of the unnatural deed, till from some cause or other, the mind had become, at least, partially dis-ordered, and reason had been shattered or dethroned? And to this opinion, I am the more inclined, as the scripture seems to give it countenance and support. For says an apostle, 'No man ever yethatedhis own flesh, but nourisheth and cherisheth it, even as the Lord the church.' To pursue an opposite course from this, the course of the self-dedestroyer would seem to contradict this and similar passages of scripture, unless the in-dividual act be admitted to proceed from de-

wreck of his vessel in the midst of the ocean what he would give for the means of preserving life, and he would tell you, all the wealth of the world, if at his command, would be freely given for that purpose .-Or ask the sick, who see nothing but death before them, what they would give for the return of health, and generally the answer would be the same. It is related of a certain good man, gradually sinking into the grave, yet feeling a strong attachment to life, that he used to remark, "if there was one place on earth where death could not come, oh how soon the love of life would lead mul-titudes to the favored spot!" But there is no such place on earth. The sentence has no such place on earth. The sentence has gone forth against all flesh, "dust thou art and to dust thou shalt return." None can escape from this sentence. No price purchase exemption from its infliction. means however skilfully applied, can long avert the stroke that is to bring all down to

In this view of the subject, considering the certain doom that awaits all, and yet the strong and general attachment to life, how welcome, how exceedingly precious must be a communication from Him, who holds our lives in his hand, and with whom are the destines of all, declaring that though a man die yet shall he live again, and unfolding to the view of anxious dying mortals, "life and immortality" beyond the "valley of the shadow of death.' Such a communication is the gospel of Jesus Christ. Here we are taught that "as in Adam all die, even so in Christ shall all be made alive," that "as we have borne the image of the earthly, we shall also bear the image of the heavenly," that the life we resign at death, shall be re sumed in the future world, of whose inhabitants it is said, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the dren of the resurrection." And it would be natural to expect, that mankind wherever the gospel is published, should feel a senti-

grave. But while multitudes partake largely of these feelings and are blessed in them, are not thousands prevented indulging them by the fears occasioned by a doctrine usually considered as a part of the gospel, and which teaches that this life, instead of being a blessteaches that this life, instead of being a blessing to all, will prove an endless curse to a large portion of mankind? Do not the fears of hell keep vast numbers, all their life time, miserable; banishing from their minds the peace, consolation and joy, which the hope of immortal life is calculated to inspire? Oh! of immortal life is calculated to inspire? Oh! ye lovers of life, ye who are anxious to prolong a poor existence here on earth, turn away from the doctrines and systems of men and look to the sure word of God which brings to view a better life than the present. Think of this enduring, this undying life, and let the hope of it support and comfort your hearts in the journey toward that holy and happy world, in which it is to be enjoyed.

in anticipation and hope of this life, only be-cause it is the good pleasure of God to beslow it.

If this life is bestowed on mankind only through a resurrection from the dead, in what an interesting light does the doctrine of the resurrection appear, as affecting human prospects and human hopes! What incalculable value and importance does it assume in the christian system! Strike it from this system, and you blast the future prospects of the world and bury these hopes with their bodies in the grave. Admit the doctrine true, and you impart an assurance, that though man is doomed to die, yet he dies to though man is doomed to live forever.

OMICRON.

#### [For the Christian Intelligencer.] TEMPERANCE AND TRADERS.

It is to be regretted, that there should be any opposition to so benevolent and saluta-ry a reform, as that which has been commenced and is now going on in our country, with regard to the use of ardent spirit. But the opposition, as yet, has not been greater, perhaps, than should have been expected, when we consider the nature of the reform and its interference with the long established business of a portion of the community, and the habits and usages of society generally.— It is said, and probably with too much truth, that traders, the venders of ardent spirit, form, at present, one great obstacle, in many places, to the further progress and final triumph of the temperance reform. Per-haps it was too much to expect, that all engaged in the sale of the article, should im-mediately and at once, abandon the traffic, and espouse the cause of temperance. But is it too much now, at this stage of the reform, to expect this; when public attention has been directed to the evils arising from the sale and common use of intoxicating drink, and when public opinion has already begun to regard with decided disapprobation a continuance in the traffic and use of this article? It is greatly to be desired, that this class of the community should be among the cordial dividual act be admitted to proceed from derangement.

The attachment of mankind to life, it is believed, is expressed by the Saviour in pretty strong terms in the following passage. It will be perceived, that for the word Soul in the passage, life is substituted, as being the most suitable translation in this place.—
"What is a man profited, if he should gain the whole world and loose his own life?—
"whole world and loose his own life?—
"angument, the community should be among the cordial friends of the temperance reformation. No class of citizens, I am persuaded, can do so much, as traders, to promote the cause of temperance. No class of citizens, probably, has formerly done more to produce the evils of intemperance. In every place, the stores of the traders have been the fountains, whence issue daily the bitter streams, which the whole world and loose his own life?— "What is a man profited, if he should gain the whole world and loose his own life?— carry sorrow and misery and death wherev-Catholics may again occupy this consecrated uable than almost every thing beside. What committed in the U. States through the inspot for a place of worship, and burial, un-will not a man give for his life? Property fluence of ardent spirit, and that more than spirit passes through the stores of the ten thousand retailers, scattered throughout the country. From these places, intoxicating liquors of every name are distributed among the surrounding population; and here too, all who will, call and slake their thirst at the polluted fountains, and partake largely of the supposed benefits of the inebriating cup. And what has been the effect produced by ardent spirit at these places? Where have ardent spirit at these places? been the most time and property squandered away by the idle and dissipated? have occurred the most frequent contentions and quarrels? Where has been laid the foundation of numberless lawsuits? where have been sown the seeds of much of the ill blood and bad feelings in every community? I need not answer these enquiries. Every one is ready to reply, at the stores where ardent spirit is sold. And it is this, where ardent spirit is sold. that produces most of the evils, that occur at these places. Take away this one article and we should witness as sober, as civil, as decent company generally at our stores, as at our meeting houses. Take away this one article, and we should witness a great and beneficial change not only at our stores, but throughout the community, We should behold it in the increase of industry, and health, and comfort, and good order, and kind feelings among the people. Why then will the traders continue to traffic in this article?— Why will they not remove it from their premises, seeing the peace and prosperity of the community are not promoted, but greatly endangered and interrupted by their traffic And does any one seriously think, it would be an injury to the inhabitants in any place, for the traders in it to abandon the sale of ardent spirit? Pray who would be injured by their adopting such a course? Cer-tainly not those who habitually or occasion-ally drink to excess. It would be the most fortunate thing for such that could happen, if there never should another drop of intoxicating drink be brought into the place. And surely temperate men are not so attached to their occasional glass, as to suffer any seriment of gratitude, a thrill of joy, at the as-surances of a renewal of life beyond the ous inconvenience from the disappearance

154 of ardent spirit, in every form except as a 1 to abandon this disagreeable and unthankful medicine. Does not this article produce tall medicine. Does not this article produce tall more evil than good in every place, where it has long been in common use? Can there be a serious doubt of this? To banish it then from the community, as a drink, would be a great public good. Suppose there was Does not this article produce far a community, in which ardent spirit had not been in common use, and that the citizens had assembled to deliberate on the expediency of introducing it, as an article of traffic and use among them. Can we imagine they would deliberately vote to introduce it knowing all that we now know of the evils produced by it, wherever it has been in common use? As soon, I will venture to say, would they vote to introduce the small BOWDOIN COLLEGE & JUDGE STORY. pox, or the cholera, into the place. On precisely the same principle, that they would oppose the introduction of the cholera, they would resist the introduction and common use of ardent spirit; viz: because it produc-ed, wherever it had been dealt in and used as a common drink, vastly more evil than good to the community. But the question is not, whether we will introduce ardent spirit among us, for it is already here doing its own work; but will we adopt suitable means to banish it from common use among us: And if we would resist its introduction, were it not already here, will we not avail ourselves of the means within our reach, to remove this scourge from the public? Can we acquit ourselves of the guilt of being, in some measure, accessory to the evils, that may attend its further continuance among us, if we refuse or neglect to do this? Let us then avail ourselves of these means. Let all, who have the control of places, where ardent spirit has formerly been vended, seal up these fountains of death, and thus cut off the poisonous streams that flow from them. While the friends of Temperance are adopting the principle of abstinence, and banishing the poison from their persons and their families and their business, and exerting their influence to induce others to adopt the same course; let traders encourage and aid the benevolent work by abandoning the traffic in the article, and thus remove from the public the facilities and temptations to intemperance. This has already been done by many in different parts of our country .-And do not the good of the people, the sal-vation of many individuals from the gulf of intemperance, the comfort and happiness of many families, and the peace and welfare of society generally, require this, at the hands of all of this portion of the community, in every place? It only remains for this class of citizens cordially to espouse the cause, and the reform in many places would be complete, the denion of intemperance would be expelled, and the multiplied and life giving blessings of temperance would be real-And we truly hope, that but few, if any, will longer oppose a result so desirable, a consummation so devoutly to be wished. For the henor of Universalism, we could especially rejoice, if no avowed Universalist was bereafter to be found opposed to a reform, which promises to confer as much real good on the community, as any or all of the other benevolent and philanthropic enter-prises of the day. We would therefore most seriously and earnestly invite the attention of all our brethren, concerned in the traffic in ardent spirit, to the following enquiry: Is the business of dealing out to our fellow men, that which deprives many of their reason, their health, their property, and their characters, consistent with the philanthropic and benevolent spirit of the religion you profess? Let this enquiry be candidly and conscientiously answered, and a practice in accordance with such answer adop-

But perhaps it will be thought by some, if it should injure no one else, it must the trader, to relinquish the sale of ardent spirit. I am decidedly of a different opinion. demand for no other article of consumption would be diminished, by his excluding ardent spirit from his business. capital now invested in this article, could be invested in others, which would afford as good profit to the trader, and be far more useful to the consumer. The risk of business would also be greatly diminished, the moment this fruitful source of bad debts was removed. And that the comfort, as well as safety of business, would be very greatly increased, by abandoning the traffic in this article, must be apparent to all .- But even suppose the trader should sustain a slight and temporary injury, by excluding ardent spirit from his store. Are we not willing to make some little sacrifice to promote a great

ted, and we have no doubt, the result would

be most favorable to the cause of temper-

ance and of human happiness.

public good?
Will we oppose a reform, which is confering great and numerous benefits on the community around us, merely because we imagine it will deduct a few dollars from our annual profits? Let us remember, that the profits on the sale of ardent spirits come chiefly out of those, who consume them on their lusts and greatly to their injury; and that for their money, we give them what enriches no one, but makes many poor indeed. It is somewhere stated, that a trader, a few years since, while on a visit to a certain place for the purchase of goods, attended meeting, a friend enquired of him; "what do you think of it?" "What, said the trader, "I think that the man who will sell rum vorse than a drunkard. The drunkard kills himself, and ruins his family; but the hundreds. And though I intended, when I left home, to buy it, I have concluded to purchase the rest of my goods, and leave the rum behind." Happy would it be for the rum behind." Happy would it be for the community, if traders generally should come to a similar determination, at their next purchase of goods, and "leave the rum behind"-It is believed, when they take a correct view of the subject, this will appear the only course consistent with the best interests of their customers, or their own comfort and safety.

I have said, that public opinion had already begun to regard the traffic in ardent spirit with decided disapprobation. As one expression of this sentiment, I would here introduce a resolution, adopted by the United States Temperance Convention, assembled in May last at Philadelphia, and composed of the friends of temperance from all parts of the Union. Here follows the resolution.
"Resolved, that in the opinion of this Convention, the traffic in ardent spirit as a drink. and the use of it as such, are morally wrong, and ought to be abandoned throughout the To such as regard public opinion, here is furnished an additional inducement

traffic. That this may speedily be effected throughout our country and the world, is, at this moment, the prayer of many hearts; and is there a Christian, that will not cheerfully respond . Imen, even so let it be? OMICRON.

CHRISTIAN INTELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, SEPT, 27,1833.

As we have been inquired of several times of late relative to Bowdoin College, by persons desirous of knowing whether the Boards, at the late Commencement, yielded to the decision of Judge Story and recognized Dr. Allen as President, we deem it proper to communicate what we have understood to be the principal facts, in general

It will be recollected, that Judge Story decided that the Law of this State passed, we believe, in 1931, whereby President Allen was removed, was unconstitutional, the consent of Massachusetts, the original founder of the College, not having been obtained in ratification of that Act. By this decision, Dr. Allen assumes, not only that he is President of Bowdoin College, any law of the State of Maine to the contrary notwithstanding; but also, that all the members of the Boards, elected under the authority of preceding Acts of Maine, must be turned out of office, leaving none but such (orthodox ministers mostly) as were in office in 1820. He farther contends, as we understand, that those original members possess "a perpetual immortality," having the exclusive right of filling their own vacancies to the end of time,-mangre all the Laws of the State .-And this is maintained, by the way, notwithstanding, Bowd. College, and Dr. A. himself, as soon as Maine was separated from Massachusetts, voluntarily came forward and surrendered the College into the hands of the Legislature, as a child of the State. In consequence of this surrender; and the State, as a consideration therefor, having given it large sums of money; Laws have from time to time been passed by the Legislature, enlarging the boards, &c. &c.; and to none of these things did the College or Dr. A. object, till the passage of the Act of 1831 which required a new election of President once in a certain number of years .-At the next Commencement, the Boards recognized this Law: resolved to consider Dr. A. as out of office, and proceeded, but without success, to ballot for a President. Dr. A. was a candidate for re-election, but obtained a very lean vote.

With these facts existing, the Boardslarge majorities of which, by the way, are orthodox Congregationalists, and a great proportion of whom are clergymen-at the late Commencement, found Dr. Allen in College assuming to act as President, in violation of the laws of the State, to which the College had voluntarily been made subject. and also in violation of the recorded decision of the Boards of the Institution .-He entered, it was known, under the authority of Judge Story's decision, which went to nullify the Laws of Maine.

It was a decent respect for the decision of one of the Justices of the U. S. Court, probably, which induced the Boards, at their late meeting, not to insist upon ejecting Dr. A. from the place he had thus thrust himself into again. But they were careful not to rescind their former vote of acquiescense to the Law of 1830, whereby he was legally removed,-this is yet an existing Act on record,-nor to recognize the decision of Judge Story as final, nor to allow him his salary as President of the College. By a sort of compromise, Dr. A. was left to usurp his Presidential power, and the whole subject was referred to the Legislature of the State. All things, therefore, remain in statu quo. till next winter. What the precise action of the Legislature may be, cannot be predicted. It is not difficult, however, to foresee, that the action of the State Government will be by no means favorable to Dr. A's view of the matter.

We do not believe that the Legislature will or ought to submit to Judge Story's decision. For first Dr. A. committed a legal fraud in bringing his action into the U. S. Court. This was done by pretending to be a citizen of Massachusetts, and as such it being out of his power to commence his suit in our State Court. His citizenship in Massachusetts, was merely a three week's visit to Newburyport, whither he had proceeded for the purpose of bringing his action as a citizen of another State, to avoid a decision in the Supreme Court of this State. This course was a fraud, which the Legislature will not be likely to respect in him very highly.

In the second place, we believe the Legislature ought not to submit to the decision, because we do not believe that the decision of any one Judge ought to be sufficient to set aside and nullify the solemn Law of a sovereign State. If the Laws of any State

are to be nullified, it should be done by a full Bench.

A third reason we have for maintaining that the Legislature ought not to recognize the decision of Judge S. is because he decided on points not before him; and because, on the only point which could affect the true ease, Judge S. has himself before been overruled by the full Court. These we have been assured, are facts, by legal gentlemenmembers of one of the Boards of the College, as orthodox as any of their fellows .-The opinion of Judge S. is on his doctrine Bequests; and we are told that his doctrine of Bequests, as carried out on one of his decisions. in New York, has been overruled by the other Judges.

Is it asked why this case was not carried up to the full bench? It might be answered, that Dr. A. does not, probably, wish to have it decided by the whole Court. But the true answer, in law, is that Judge S. assessed the damages so low, that the case could not be carried before the full Bench. The Boards of the College, however, have marked out a course now, whereby the whole case may be brought into the U. S. Court again. Having refused to pay Dr.A. his salary, he must sue for it. And claiming now to be President of Bowdoin College, which College is in Brunswick, Maine, and not in Newburyport, Mass., he must bring his action into our State Court as a citizen of Maine. If the Supreme Court decides against him, an appeal may be taken to the Supreme Court of the U. S. at Washington, where the matter should be finally decided.

The orthodox, having secured for the College thousands upon thousands of dollars from the State, are now supremely desirous to cut all connexion with the State, making off with what they have got, and enjoying hereafter the exclusive control of the College. We know their object; and the object is generally known by the people. But let them not flatter themselves that they shall accomplish their ends so easily as they desire. The axe is about being laid at the root of the

We intended to have added someting in relation to the old doctrine of a perpetual immortality, whereby a few claim to manage the whole business of education-a subject which properly belongs to the people, and to bave said something, also, as to the "discipline" which has been had with the severa' classes to obtain all which it was possible to obtain from the students favorable to Rev. Asa Cumming's pretence that Dr. A. is very popular. We have already, however, made our article too long, and must defer these and some other matters till the next week. We shall only ask now, whether any one believes, that at the time of separation, Massachusetts intended, or that Maine understood and consented, that the former had not parted with all the Legislative rights which she ever had over our literary Institutions? Did any one then suspect, that Maine could make no donation to Bowdoin College, or otherwise legislate in relation to it, without first asking-and this to the end of timethe consent of Massachusetts, whether she might or might not do such things? No one can believe such an absurdity; and yet it is on such a supposed fact, that the decision of Judge Story is based!

# AN UNIVERSALIST AND A METHODIST.

At an evening Lecture a few days since, held county, a Methodist preacher attended, evidently with a view to watch for the halting of our brother and to entangle him in his talk. The Lecture was based on St. John i: 17. "For the law was given by Moses, but grace and truth came by Jesus Christ. After giving a description of the Mosaic law, the preacher proceeded to speak of the abounding grace which comes by Jesus Christ, and to exhibit the eternal, unalterable and glorious nature of the Truth which he revealed. In the course of the Lecture, Br. S. bad said, that the Law was a conditional covenant, given only for a temporary purposes, to regulate the conduct of the Jewish nation in this life; but that the Gospel was established upon different principles, even upon the sure promises of God embracing all the families of the earth as the heirs of the gift of eternal life through Jesus Christ our Lord, Having established these points by the sure word of prophesy, the word of God who cannot lie, the preacher took occasion to animadvert on the conduct of those professed Gospel preachers who in this age preach the Law,-and contended that the love of God is offered only on condition of our first loving him and keeping the Law. On the contrary, Br. S. maintained that the ove of God first manifested to man, was the cause of their loving and serving him.

The preacher had also said, that when the angel announced the dawn of a better covenant, he said, "fear not, for behold I bring you good tidings of great joy, which shall be to all people." There was no "fear" in this covenant; all the fear laid in the old covenant; saying, "cursed is every one that contineth not in all things written in the book of the law to do them."

When the Universalist had concluded, the

statements. He could not agree that God loved the sinner. Such a doctrine he regarded as dangerous and pernicious, &c .-In reply to this the Universalist appealed to the testimony of Scripture-such as the following-"We love him because he first loved us."-"God who is rich in mercy, for the great love wherewith he loved us, even while we were dead in sins, hath quickened us together in Christ." Having established the fact that God first loved the sinner, the preacher remarked, that if God once loved and first loved the world of sinners, he always would love them, since he is unchangable, and this love will forever work for their good. The Methodist, seeing himself "pretty particularly" driven to a corner by these Scriptures and so fair an argument, found it expedient to drop this point and proceeded to remark on what Br.S. had said of the spirit of the new Covenant being announced by the angel-"fear not, for behold I bring you good tidings of great joy which shall be to all people."In direct contradiction of this, he observed that the statement could not be true, because Herod, when he heard of the birth of Jesus, sought to slay him; the tidings of his birth, therefore, to Herod could not be good, and consequently the proclamation of the angel could not be good tidings to all people. But this vain and impious attempt to invalidate the testimony of the angel, Br. S. exposed effectually by showing him his mistake as to the language of the text. The angel did not say the tidings should be good to all people; but rather that great joy should be unto all people, in consequence of the birth of the Saviour of the world. Whereupon, the Methodist interrupted Br. S. in the midst of his remark, and broke out saying-"Well, if Jesus Christ taught Universalism, I don't see why he was persecuted so much as he was."-Oh, the reason of this is'very plain, replied Br.S. Christ was persecuted for the same reason that Universalists have been persecuted ever since, even down to the present day; and their persecutors have always been the same class of people-the scribes and pharisces. who hold to a conditional covenant, a covenant of works, and who thank God that they are righteous and are not like other men; claiming an exclusive right to heaven, to the rejection of the dispised "publicans and sin-" ners. The Methodist could not stand such sure firing any longer, but immediately left the house, breathing out threatening and slaughter against the despised friends of the Gospel of an Universal Saviour.

#### TRANSLATON OF THE BIBLE. Our present translation of the Bible en-

gaged the labors of forty seven of the most learned men in the Universities of Cambridge and Oxford. The work was commenced by order of king James in 1667 and required five or six years to complete it .-The translators were divided into six classes; each class having about a sixth part of the whole Scriptures committed to it, in the outset. Each particular man in each company took the same chapter and translated it according to his own judgment. All having done this, the whole company, each with his work, was brought together, and the members conferred till all agreed upon the best or a new translation. This being done; when any one book was completed and agreed upon, it was sent to the several other classes for their review and emendation. Whatever differences finally existed, were committed to a general meeting of the most distinguished scholars who wrote to learned men in different parts of the world for information, and at length decided the cases. The whole being thus gone through, the entire translation was submitted to the Bishops for approval and finally to the king for his sanction. This translation was again revised by Dr Seattergood in 1633; was again corrected by Dr. Lloyd, Bishop of London in 1781, and yet again most thoroughly revised by Dr. Blayny in 1769 under the direction of the Vice Chancellor and Delegates of the Oxford University. With such immense labor and care, we should naturally look upon the translation as nearly perfect. Still there are some errors existing which from time to time are being exposed by more learned modern critics.

# ANECDOTE.

Br. Robert Smith of the Religious Inquirer tells a pretty story in this wise; a certain Universalist, who is a sliversmith in one of our cities, conceived the design of engraving on a watch paper, to be placed in the cases of watches repaired by him, the following verse from Dr. Watts,

"His own soft hand shall wipe the tears From every weeping eye; And pains, and groans, and griess and fears, And death itself shall die."

He exhibited his design to an orthodox deacon in his neighborhood, who was in favor of circulating doctrinal paragraphs in every way possible, and requested his approbation on the subject. Whereupon the deacon flew into a violent rage, and protested against the silversmith's circulating such Universalist trash, such arrant heresy through his watch cases. But, responded the watch maker, you know this is a verse from one of accommodate the Baptists or any other

Methodist arose to combat the foregoing | Dr. Watt's Hymns-and was Dr. Watt's Universalist? The astonished and subdued deacon, raised his hands in wonder, and retired speechless. It is rumored that when he returned home, he ordered every one of Dr. Watt's hymn books which he had in his house, to be burned on a slow fire made of

#### Old Colony Association.

The Minutes of the Proceedings of this body of Universalists are published in the Trumpet of last week. Its annual meeting was in West Scituate on Wednesday, Sept, 11. Br. R. L. Killam, Moderator, and Br. A. A. Folsom, Clerk. The new Society in Orleans was received into fellowship, and ordination was conferred on Br. George C. Leach, who ministers to it. The Society was formerly Unitarian. Fourteen Ministers were present, of whom Brs. J. H. Bug. bee. L. S. Everett, D. D. Smith and A. St. Clair, preached. The Circular Letter is written by the Clerk, and gives an account of very great things done in the Old Colony within a few years in aid of the good cause. The Association will meet next year in Orleans on the 2d Wednesday and Thursday in September.

#### Rockingham Association.

Sixteen Ministers and eleven Delegates were present at the meeting of the Rocking. ham Association of Universalists in Notting. ham, N. H. on the 29th and 29th ult. By all accounts it was a heavenly season. Br. King of Portsmouth was Moderator, and Br. Balch of Claremont was Clerk. The Society at Great Falls, Somersworth, was added to the Association. The Constitution was amended, and delegates were chosen to the State Convention. Br. J. G. Ad. ams was appointed to prepare the Minutes, and write the Circular Letter. Sermons were preached by Brs. S. Streeter, W. 8 Balch, T. F. King, T. Whittemore, D. D. Smith, A. C. Thomas, L. S. Everett and H. Ballou. The next meeting will be in East Kingston on the last Wednesday and following Thursday in August, 1834.

#### Franklin Association.

This Association is in Vermont. It held its annual session this year on the 4th and 5th Sept. Br. H. Ballou, Moderator, and Br. Barber, Clerk. Two brethren were or dained and one received license to preach, Sermons were preached by Brs. Barber, Willis, W. Skinner and H. Ballou.

#### Vermont Convention.

The Universalist Convention of the State of Vermont was in session in Bethel on the 28th and 29th ult .- Br. J. E. Palmer Mon erator, and Br. K. Haven, Clerk. The oc casional Discourse was delivered by Br. K. Haven. Ordination was conferred on Ba J. Hemphill. Votes recommending the 'Universalist Expositor & Review," advising the Northern and La Moile Asseciations to meet hereafter before the meeting of the Convention, were passed.

Next year the Convention will meet Barre on the 2d Wednesday and Thursday in Sept. Seventeen Ministers were present of whom Brs. K. Haven, J. Moore, J. M. Austin, W.Skinner, and R. Streeter, praach ed before the Convention. The Circular Letter is written by Br. K. Haven.

# Installation.

Br. G. W. Montgomery was installed Ptr for of the Universalist Society in Aubi N. Y. on the 25th ult. The Sermon W preached by Br. I. D. Williamson of Albany from 1 Tim. iv. 16. Brs. G. Sanderson J. Chase, Jr. and the Pastor participated the other public exercises. The cause represented as flourishing in Auburn and

# Dedications.

A Universalists meeting house will be decated in Covington, N.Y. on the 6thd next month,-Sermon by Rev. D. Skir ner of Utica. Also a Universalist Chard will be dedicated in Perry, N. Y. Oct. i-Sermon by the same.

"WHO IS THE MORE LIBERAL!" To ascertain which sect is the more liber al, the Universalist or the Baptist, the Poli land Advocate brings two alledged Facts is juxtaposition. One is, that at the late meet ing of the Y. C. & O. Association of Un versulists in F. (Freeport,) the Universalist asked and obtained liberty to hold the services in the Baptists Meeting-house." The other is, that the Baptist, "a short its since" held a four days' meeting in D. (Det ter,) "where the Universalists have a Med ing-house and the Baptists none.", "The applied for the Universalist Meeting-house but it was not granted, and, so they their meeting elsewhere. If these are facts we are willing Mr. W. should bring the in juxtaposition; and in behalf of the will Universalist denomination, we will please guilty in the very dust. Universalists always mean to be accommodating, liberal and her orable on all such matters, We can so as a sober truth, that we never knew, till the above appeared, did we ever hear a case, where the Universalists refused

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h the use of their churches, wherever could do so without very great inconience to themselves; nay, we have known m, not unfrequently, to give up their own ointments to accommodate others. And my times we have known Baptists, and ers, to refuse accommodation to Univerlists, when they could help them as well We are not without our very seridoubts as to the truth of Mr. Wilson's rmation, and, hereby, respectfully ask Post Master in Dexter to inform us of

Sincerely do we thank the Baptists in eeport, where the Universalists have a eting-house, for accommodating the Asiation with the use of theirs. We think, vever, it was not asked for-as Mr. W -but, what is still more liberal, was untarily offered to the meeting.

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"G" and the Portland Advocate. communication from "G" in reply to Portland Advocate, relative to the secism of Waterville College, will be nd in another column. Neighbor Wilwill never be able to resist the charge sectaranism, as long as every precaution aken to bring none but Calvinistic Baps ihto the immediate government of that ninary. He demands the name of our respondent. Mr. W. probably suspects at he is a student, and, if so, wishes his me in order that he may receive some ch personal "discipline" as the Mirror last eek said awaited those in Bowdoin Colre, who should refuse to say Dr. A. is popar. Mr. W's suspicion may not be well unded. At any rate, as "G." says, facts d not names are what Editor Wilson is vited to contend with at present.

FATHER RASLES. The communication of "A sectato" on the subject of the late catholic ceremony Norridgewock, will be found on our first page this sek. The author will accept our best thanks for it—d as to an apology for its latte appearance, we have sufficient enough, but no room to make it here. There are some typogrophical errors which we would ask the reader to correct. "For "Charleston," 20th he from the commencement, read "Charleston," 20th en lines lower down, for "underlating," read unduting. About midway of 2d column, for "Synatius" at St. Ignatius. Fifte-n lines lower for 'Illinois' at Iroquois. Third column, line 57th for "secundum tum" read secundem artem. There are some other cors, which the reader will easily correct as he proceds.

DRIGINAL MATTER. We present our readers this k with over a dozen columns of original matter-nerous share as one would think.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

In Zion's Advocate of Sept. 18th, I nd the following article. "A writer in the ardiner Intelligencer having urged a charge sectarianism against Waterville College, this charge having been promptly deni-; instead of producing proof, affects to vel that we do not produce proof of the ontrary, and "challenges any individual to one forward and detend Waterville Colge against the charge of sectarianism." If writer means to hurl his shafts at those ers who have retired from the Cotlege, public will appreciate so ungenerous and alled for an attack ;—if against the other cers and the Trustees, it will be time agh to attend to his claims when he has efined secturianism, produced his proof and wen his name to the public." The above eeds a short comment; that we may see ow far Mr. Wilson may be justified in his marks. In the first place he has never deied the charge of sectarianism. I have exnined his papers from the beginning, and of find nothing like it,—I now call upon him point out the number in which this denial ay be found. Neither do I marvel as he nagines, because he does not produce proof e did—for even many of his own denomi-ation admit that the College has used a sec-

rian influence, and contend at the same

ne that they have a right so to do. Vhether they have or have not such a right. shall not take upon myself to decide; I cave that for the public. It is sufficient for ny purpose to substantiate what I have as-erted viz.—that Waterville College has us-d a sectarian influence. But M1. W. wishsto know, at what individuals I am "hurlmy shafts ?" (An admirable metaphor! hen a shaft pierces a man, it is very diffialt to get it out. I presume Mr. W. will nd it so in this case.) I bring no charges gainst any individual-my charge is against who have used a sectarian influencenether Officers, Trustees or Students; and me will apply the charge to himself unless e is guilty. I now come to the definition of darianism," as I understand the term, and the production of my proof. As to my ame, Brother Wilson must be contented to remain in ignorance. It would add no more to the weight of the facts which I intend to ay before the public. Facts are what we are searching after, not names!—The defiion of Sectarianism given by Johnson and Walker is 'Disposition to petty sects, in opposition to things established.' Now Christ's was the established religion among he apostles, as also it is now, among us. His religion was that which proclaimed a vorld's salvation-an end of sin and misery and the final restoration and happiness of all mankind; and any thing opposed to this is sectarianism. But this definition is more mited than we commonly understand it herefore I will adopt the definition that cusom has authorised viz. that influence is sectarian which favours one sect more than another. Waterville College professes to be a literary institution, and its professed object is to elucate young men in the literary branches; and whenever literary exercises are suspended for the purpose of holding mentions. meetings of a sectarian character, without the consent of the students and against the will of some, I call it a secturian institution. I will produce a few instances of sectarian proceedings which will substantiate the charge, and when these shall have been refuted by Mr. Wilson or any one else, I will

In the fall term of 1831 a vote was passed by the Baptist church in Waterville, to hold a four-days meeting. Divers solemn meet-ings were held before the appointed time arrived; but these did not interfere with the general exercises of the College; they serv-ed only to prepare the minds of the worshippers to engage with renewed earnestness at the protracted meeting. The destined morning arrived-prayers were offered in the chapel-awful solemnity rested on the counte-nance of the venerable old President and students. After prayers, notice was given that College exercises would be suspended during the protracted meeting—a solemn exhorta-tion was then given to the saints to pray, and the sinners to throw down their weapons of rebellion, and submit! This suspension of College exercises was not at the request of the students, although many wished it, yet they did not petition for it. Now if this is not a sectarian movement, I ask Mr. Wilson what he calls it? These meetings were held purposely to build up the Limitarian sect; and no means which a cuming and crafty clergy could devise, were left untried. Not a single sermon was preached on that occasion, in which the terrors of an angry God and a burning hell, were not the chief things to be impressed upon the mind. Prayer meetings and inquiring meetings were profusely interspered. At one time might you hear the wife, complaining, in public, of her husband, because he was a Universalist—at another time might you hear prayers requested for the souls of father, mother, son, daughter, brother, or sister. Such is a faint description of a few proceedings of this enthusiastic farce; but it did not end here. Daylight and midnight prayer-meetings and en-quiring meetings were held in College some time after; and students were repeatedly excused from their evening studies, if they would consent to attend an evening prayer meeting. Do not such proceedings look like sectarianism? Nor is this all; such students as were termed unconverted were frequently annoyed by clergymen and others of the Baptist denomination, who visited their rooms for the purpose of converting them, by conversation and prayer. The manner in which it was done deserves particular notice. The clergymen was conducted by a student "hopefully pious" to the room of the "child of wrath." After an introduction, the 'hopefully pious student" withdraws, These are a few of the many instances which might be adduced to prove that Waterville College has been sectarian, and now Mr. Wilson or any of his correspondents are at liberty to refute them if they can. I will exonerate the present officers of the College from any sectarian proceedings. So far as I am acquainted with them, they are men who will look above such things-ready and willing to perform the duties of their stations.

#### EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPT.27, 1833.

APPOINTMENT.

Br. Calvin Gardner will preach at Masonic Hall in this village next Sunday on exchange with the Editor who will supply his desk in Waterville.

# MEMBERS OF CONGRESS.

It seems now to be concluded by all parties that if the votes for member of Congress from this District are reported correctly through the newspapers, Mr. Evans is elected by 27 majority over all. It cannot be considered certain, however, that this is the case, till the votes are examined by the Executive. In Oxford it is thought there is no choice .- Hon. C. Holland, the present member having a large vote against Dr. Mason the regularly nominated candidate. In York Mr. McIntire is re-elected; in Cumberland Hon. F. O. J. Smith has a large majority and is elected. In Lincoln Mr. Kavanah is re-elected. In Penobscot Mr. Parks is chof the contrary"-I should indeed marvel if een. In Waldo Col. Hall. In the Eastern District, Mr. Jarvis is probably elected.

# A Morgan Affair Again.

We regret to learn, as we do from the Hallowell Anti-masonic Free Press, that an outrageous attempt was made a few evenings since to "assassinate" the editor of that print by running his body through with rotten eggs. The mob came quite near accomplishing this purpose, having so far succeeded as to break several windows of his office. There was no provocation, whatever, for this murderous attempt. The Free Press had done nothing more than to discharge a christian duty the previous week, in the meek and quiet spirit of a newly professed orthodoxy, by publicly charging one of the Representatives of Hallowell with being an open reviler of Christianity, a blasphemer and drunkard. Unfortunately for the Press, the people of Hallowell who are acquainted with Col. Dumont, did not believe these charges just, true or called for, and amidst the general indignation which was felt, several young men maliciously conceived the design of stabbing the author of the libel with rotten eggs. The whole was a Masonic conspiracy; and what makes the affair the more astonishing and incomprehensible, is the fact, that neither Col. Dumont, nor his indignant friends who pelted the editor, were masons or friends of masonry.

SHIP LAUNCH. An elegant ship of about 350 tons burthen was launched at Smith's Ferry near this village on Wednesday.

HARMONY .- The Philidelphia Gazette ays, the "Union and Harmony" party, in Delaware county, are "quarrelling like cats

and dogs. Philadelphia appears to have twenty-six Fire Engines—\$7000 is a ppropriated, yearly, to keep them in "good order and well conditioned."

LATEST FROM ENGLAND.

Liverpool papers to the 14th August, and London to the 12th, were received in Boston yesterday, Sept 24th by the ship Victoria. These dates are a day or two later than those previously received, but there appears to be no news of importance.

At Paris it was believed that the late riots in the Swiss Cantons were instigated by Prussia and Austria, as a pretext for sending an army into the Cantons, or at least to the frontiers. An article in the Journal des Debates, threatens Austria and Prussia with French interference, should either of these powers venture to take part in the dissen-tions. Louis Phillipe was to leave Paris on the 26th, for Cherbourg, accompanied by Marshal Soult.

The British government had abandoned the idea of sending troops to Portugal; assurances having been received that Spain did

not intend to assist Don Miguel.

A letter from Falmoth, dated the 9th, after giving a particular account of the reception of Don Pedro at Lisbon, says :-" Lisbon wore a very animated aspect—the change of government is generally hailed as a blessing and Don Pedro and his ministers were ac-tively and unremittingly engaged in reliev-ing the domestic trade of duties, &c. which had long been a source of discontent, and in every department of government the most diligent exertions were making to despatch troops and ships to the northward, for the purpose of expelling Don Miguel from the

Hostilities had ceased at Oporto.

A letter from Paris, dated on the afternoon of the 10th, says :- "Our stock exchange politicians, who had lately found cause to apprehend a general misunderstanding among the principal Powers of Europe, ow-ing to the affairs of Portugal, begin to think that a greater cause for such an apprehension has since arisen out of the disturbances which occur in Switzerland.'

The Turkish territories are officiously announced to be freed from the presence of the

Russian forces. A letter from Falmouth states that an Agent had arrived at that port, who, it is said, had been despatched by an influential party in the Brazils, charged to negotiate with Don Pedro for his return to that country, and the resumption of his imperial function.

The bill appropricting a sum of money for the prosecution of the Thames Tunnel, has passed the British Parliament, so that this magnificent understanding will probably be completed.

The Colonial Slavery Abolition Bill has passed the Commons, and was read a first time in the Lords on Wednesday. The se-cond reading was fixed for Monday. The debate on this measure, by their Lordships, with the exception, perhaps, of one on the Bank Charter, is expected to be the last of any importance this session; and it is cur-rently reported that the Lords will not offer any considerable opposition to either.

There had been a very destructive fire in Dublin, at the Custom-house Stores. The property destroyed, consisting of sugar, wine, whiskey, tallow, &c. is variously estimated at from 300,000 to 400,000 pounds sterling. One gentleman lost £21,000 worth of sugar; another £10,000 &c. It is said 5000 casks of this article were lost, and that many other merchants are heavy sufferers. The buildings burned cost about £80,000. The wines were of the best qualities; champagne, burgundy' &c. It was not known how the fire originated. SICKNESS AT NEW ORLEANS.

The New Orleans Bee of the 2d inst. remarks :- "It is with pain we notice that the epidemic increases; the cases which occur are of a most malignant and desper te character, and baile oftener than otherwise, the skill of the healing art. Strangers in our city should take refuge on the other side of the Lake, and absentees should by no means hasten their return this senson.'

The Mercantile Advertiser of the 3d, remarks—"The yellow fever, as an epidemic, has not been as malignant since 1829. The mortality during the month of August, a-mounted to 340 deaths, among which we have to record many very valuable citizens. The cool mornings and evenings are hurtful. Those of our friends who are absent will do well not to return to the city for

some time."
From the Richmond Whig. THE AMERICAN "THREE DAYS." The Baltimoreans are to-day celebrating the anniversary of the battle of North Point and bombardment of Fort McHenry, with great spirit, and in a splendid manner, as we infer from the programme of the celebration and proceedings of the associations as pub-

Yesterday was the anniversary of the battles of Lake Champlain and Plattsburg, and the day before that of Lake Erie—so that we have our glorious Three Days to boast of

as well as the French.

The battle of Lake Erie was fought Sept. 10, 1813, between the British squadron, commanded by Captain Barclay, and that of the U. States by Captain Perry, which after an action of three hours and a half, terminated in the capture of the whole of the British force; the Britsh had 41 killed and 94 wounded; the Americans 27 killed and 96 wound-

Brish force. ed. American force. Brig Lawrence, 20 Ship Detroit, Queen Charlotte 17 Niagara, Sch. Lady Provost, 13 " Caledonia, Sch, Ariel, "Scorpion, "Chippewa, Brig Hunter, Sloop Little Belt, 10 "Samos,
"Tigress, " Porcupine, 63 Total guns, Sloop Trippe, Total guns, 54

On the 11th Sept. 1814, the Champlain British squadron, under the command of Commodore Downie, attacked the Americans, under the command of Commodore Macdonough, in the harbor of Plattsburg, and after a sanguinary conflict of two hours. were, except the gallies, all captured. Americans had 52 killed and 58 wounded; the British 84 killed and I10 wounded;

among he former Captain Downie American Force. British Force. Guns. La Confiance, Saratoga, 16 Linnet, 20 Eagle, Chub, 17 Ticonderoga, Finch. 11

Preble.

13 row Gallies, 13 row Gallies, 16 Total guns, Total guns,

Sir George Prevost, with 14,000 men, was, at the same time, repulsed in an assault up-on the forts at Plattsburg, by Gen. Macomb, with 1500 regulars, and about 3000 militia. The British retreated under cover of night, leaving their sick and wounded to the mercy of their opponents, and destroying stores and provisions to a large amount

On the 12th Sept. 1814, the British made their "demonstration" on Baltimore (after having taken Washington)—they attacked Fort McHenry with 5 bomb ships and a number of frigates, and landed from a powerful fleet of men-of-war, 5000 troops at North Point, led by Gen. Ross, to attack the The British were repulsed by the Americans, chiefly militia, with a loss of 46 killed (including Gen. Ross) and 295 wounded- the Americans had 44 killed and 200

wounded. These battles turned back the tide of war, when it seemed to be rolling onwards in an irresistible and overwhelming flood. the remembrance of them, and the battles of Chippewa, the Thames, &c. has comparitively sunk into oblivion, while the battle of New-Orleans alone is freshly and univer-

INGENIOUS CONTRIVANCE.- A gentleman at Philideldhia, who has had his grape vines rifled for several years, has now adopted a plan which will effectually defend his prop-

sally remembered.

erty from further depredations. He has attached a cord to the vines, one end of which passes into his chamber, where it is affixed to a bell. The slightest motion of the vine s sufficient to alarm him, and should the thieves be detected, he is fully prepared to inflict summary punishment.

Sмокімс.—A motion was made, lately,

in the Common Council of Philidelphia, to prohibit the smoking of tobacco, in the mar-ket house of that city, during market hours -but the motion was not sustained, as the mover was "solo" in the business. Now, here, in Boston, a person might pass through our great Market House at all hours of the day, and he would not so much as see a cigar smoked. And in fact, in the streets of our city, smokers are obliged to keep a bright look out; for many of them have been taught, by sad experience, that the "ways of the transgressor are hard."
SHOOTING MATCH. The sporting gentlemen of Philidelphia and New-York intend

to have, shortly, a pigeon shooting match.

The place of meeting is to be half way between the two cities. We think their time might be much better and more usefully employed. ployed. But they think differently. The scale of their happiness is graduated by the number of birds they kill.

DELAWARE BREAKWATER. Operations at this interesting work ceased on the 21st ult, the appropriation for the season having been exhausted so far as only to leave a sufficient sum for an officer and boats crew in charge of the dismantled brig Casket, moored near the head of the Break-

water proper.

The season has been a short one, less than five months, during which, nearly 148,000 tons of Stone have been deposited on the work, exclusive of between 6 and 7000 tons, of building or grouting stone as it is called. This supply of stone is received from the quarries extending from Wilmington to Leiperville, and comprehends a variety of material. Trap rock, Hornblende, spar from Quarreyville and Gneiss rock the sizes from 1-4 of a ton to 5 tons.—That part of the work above low water is constructed principally of the larger class of

The extent of deposite on the Brenkwater Proper is 2644 feet, of which 1890 feet is above high water. That of the Ice Breaker is 1386 feet, of which 1000 feet is above high water, but not yet completed. Upon each work has been erected a shanty to accommodate about 40 laborers, besides kitckens, and rooms for officers.

As many as 160 persons, officers, boatman and laborers were at one time employed at the work, and most of whom resided on it, or on board the brig, convenient to their duties.—Poulson's Advertiser.

A hint for brides .- A few days since a couple went to Thame church to be married. The ceremony went on very well until the words "with this ring I wed thee" when the bride essayed for the last time, to take her glove off her maiden hand. Whether it was agitation, heat, or nervosness, the leather clung to her hand, and would not part company-The bride blushed, and pulled, but n vain. The bridegroom (bold man) laughed outright; so did father, so did mother, so did the bride's maids, so did all the spectators except the Clergymen, and he (the Rev Mr. Lee), exclaimed, I do not come here to be laughed at, and, shutting his book, left the ceremony half finished, the bride half married, and the glove—half off. We add for the satisfaction of sympathisers, that the bride went to the church next day with her glove off, and the nuptial knot was then tied English paper. as tight as a glove.

Let us have the Best. An eastern farmer went to a clergyman, and inquired of him, why he did not preach as much Latin and Greek as the minister who preached to them previous to him? 'Why,' said he, 'I thought I would make use of such language as I presumed you could understand, and did not suppose that the farmers generally under-stood Latin and Greek.' 'O,' said the farmer, I pay for the best, and let us have it:give us as much Latin and Greek as you

# Married.

In this town, James Stevens aged 73 to Eunice Webber aged 76, both of Litchfield. In Portland, John M. Harrington to Mary S. Davis.

# Died.

In this town, Mr. William Palmer, aged about 50.
In this town, William H. Odiorne, aged 8 years.
In New Orleans 3d inst. Solomon Brown, Esq. late
of Boston, formerly one of the proprieters of the NewOrleans Bee, and late editor of "Lafourche Intelligenere."

In Boston, John Hartshon, 27, formerly of Salem Wm. Hogan, 22.—Hugh McSwiggin, 49.—

# GARDINER BANK.

THE Stockholders of the Gardiner Bank are hereby I notified that the annual meeting for the choice of Directors and the transaction of any other business that may legally come before them will be holden at their Banking House on the first Monday of October next at 3 o'clock P. M. Gardiner, Sept. 20, 1833.

#### FRANKLIN BANK.

THE Stockholders of the Franklin Bank are hereby notified that the annual meeting for the choice of Directors and the transaction of all business that may come before them, will be holden at their Banking House on the first Monday of October.

Gardiner, Sept. 18, 1833.

# PARW FALLO GOODS.

ROBERT WILLIAMSON, TAILOR,

GRATEFUL for past favors and desirons of a continuance of the patronage of his customers, begs leave to inform them that he has received from Bostom, his Stock of FALL GOODS, selected by himself, and can offer them as CHEAP as any that can be produced, of the same quality. His Stock consists of BLACK, BLUE, BROWN, OLIVE, INVISE BLACK, BLUE, BROWN, OLIVE, WINY BLACK, COLORS WILLIAM STORMS AND THE COLORS WILLIAM STORMS AND THE COLORS AND THE STORMS AND T

BLE GREEN, MULBURY & MIX'D

#### BROADCLOTHS CASSIMERES;

Real Goat's Hair CAMLETS; Imitation do.; Prize CLOTHS; BOCKINGS; SURGE; GERMAN LION SKIN; DUFFEL; KERSEYS & PETERS-HAMS.—ALSO—A Large and Beautiful Assortant of

#### Vestings,

Among which are VALENCIES, SILKS, & FIGUR-ED VELVETS.

FURS for Collars, Cloak TASSELS &c. &c.

Of-The business is carried on at his old stand nearly opposite C. Sagers Hotel, No, 2 Central Row.

Gardiner Sept. 20th 1833.

NOTICE. NOTICE.

THE members of the "Kennebec ShipBuildingCompany" are hereby notified that a meeting of said Company will be held at Mrs. Smiths Tavern in Pittston, on Saturday the 5th day of October fiext at one o'clock afternoon.—A punctual attendance is requested. ISAAC GRANT, WM. ERSKINE, LEMUEL NEAL.

Pittston, Sept. 14th 1833.

Shevill's Sale.

Taken on execution and will be sold at Public Vendue on Saturday the twentieth day of October next at 2 o'clock afternoon at the tayern of E. McLellan in Gardiner all the right title and interest which David Farnham has of redeeming about six acres of land and House thereos situated in Hallowell and is the same now occupied and improved by him and is the same Mortgaged by said Farnham to Isaac Gage for the sum of about \$300.

E. MARSHALL Dep. ShfL. Sept. 18th 1833.

#### PROPOSALS

FOR Publi-hing by subscription, a course of Lee tures on the Parable of the Rich Man and Lazarus. Delivered in the 1st Universalist Church in Portland, Maine, by the Rev. Menzies Rayner, Pastor of

These Lectures, (nine in number) it is expected will comprise a volume of about 250 pages 16 mo. form, or mall duodecimo.

small duodecimo.

If a sufficient subscription shall be obtained to warrant the publication, it is intended that it shall be printed on fine paper and fair type, and neatly bound is cloth. The price shall be as low as other books of similar size, not exceeding 50 cents, and probably not over 40, with a proper discount to those who may subscribe for several copies.

It is not intended that the contemplated edition shall much exceed the number subscribed for.

It is not intended that the contemplated edition shall much exceed the number subscribed for.

Persons who may interest thouselves in obtaining subscribers, shall be entitled to a copy for eight, for which they will become accountable.

37 Subscription papers to be returned by the close of the present month, to the Bookstore of M. Rayner, Jr., Portland.

Sept. 2, 1833.

To the Hon. County Commissioners for the Counties of Kennebec and Lincoln.

W HEREAS, there is now pending before your Honorable bodies, a petition for a road from Leeds by Monnouth, to the BerryBridge so called, between Gardiner and Litchfield, and whereas since that petition was presented a more eligible route for the casterly part of said road has been found, your petition-ers request that an examination may be made of a route from Shorey's in Litchfield to Cold Stream in Gardiner from Shorey's in Litchfield to Cold Stream in Gardiner where the pre-ent horse-shoe pond road crosses the same, and if found more eligible that it be substituted for that part of the road prayed for which lies between Shorey's and the Berry bridge sand in case a new bridge over the Cobbes-secontee river should be required that you would in that case (should you deem it expedient) discontinue the road over the bridge immediately below horse-shoe pond.

R. H. Gardiner and 10 others.

Aug. 24 1833.

Aug. 24 1833.

# STATE OF MAINE.

STATE OF MAINE.

Kennebec, ss.
Court of County Commissioners, April term, 1833.

On the Petition aforesaid, satisfactory evidence having been received that the Petitiorers are responsible, and ought to be heard touching the matter set forth in said petition, it is Ordered, that the County Commissioners of the County of Lincoln be requested to meet the Commissioners of this County at John Neals in Litchfield in said County of Lincoln on Tucsday the fifth day of November next at eleven o'clock A. M. for the purpose of thence proceeding to view the rosts mentioned in said petition; immediately after which view, a hearing of the parties and witnesses will be had, and seeh further measures taken in the premises as the Commissioners shall adjudge to be proper. And it is further ordered, that notice be given, to all persons and corporations interested, of the time, place and purposes of said meeting, by causing attested copies of said petition and of this order thereon to be served upon the County Attorney and chairman of the County Order and Kenting of the lines and Kenting of the county of the county attorney and chairman of the County of the county of the county attorney and chairman of the County of the said petition and of this order thereon to be served upon the County Attorney and chairman of the County
Commissioners of said Counties of Lincoln and Kennebec and upon the respective Clerks of the towns of
Litchfield in said County of Lincoln and Gardiner in
said County of Kennebec and also posted up in three
public places in each of said towns, and published in the
Eastern Argus, being the public newspaper issued by
the printer to the State, and in the Maine Inquirer a
newspaper printed in the County of Lincoln and the
Christian Intelligencer printed in the County of Kennebec. All of said notices to be served, posted up and
published thirty days at least before the time of said
meeting: that all corporations and persons interested

meeting; that all corporations and persons interested may attend and be heard, if they see cause.

Attest:

J. A. CHANDLER, Clerk.

A true copy of the Petition and order of Court thereon Attest:

J. A. CHANDLER, Clerk.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the goods and Estate which were of Silas Alden late of Gardiner is the county of Kennebec deceased intestate and has undertaken that trust by giving bond as the law directs:—All persons therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are requestive to the same for settlement; and all indebted to said Estate are requestions. ed to make immediate payment to Wm. PARTRIDGE Gardiner 30th July 1838.

Sheriff's Sale.

Kennebec 55.

Naken on execution and will be sold at Public Vendue on the twentieth day of October next at ten of the Clock in the forenoou at the tavern of Samuel Hodgsdon in Pittston in said County all the right in Equity which James Norris Jr. or Jeremiah Norris has to redeem a certain tract of land situated it said Pittston and Bounded as follows (to wit) begining on the road at the south line of Obediah Reed's land thence the road at the south line of Obediah Reed's land thence running southerly on said road to the road leading to Kennebec river to Smiths ferry, thence on said road till it strike the said Reed's south line, thence running on said Reed's south line to the first mentioned bounds it being a lot of land formerly owned by Thomas Eldred Esq. and containing about one hundred acres, more or less.

Gardiner Sept. 15, 1833.

From Poulson's Daily Advertiser. Thoughts in a place of Worship.

Thoughts in a place of Worship.

One prayer to thee, my God, one prayer to thee,
In this thy house of worship, ere my thoughts
Have wandered from thy presence. Give me now
To feel that thou art here, and that to thee
Belongs the incense of a grateful heart,
Which worldly cares engage. Assist me now
To leave the world without, and humbly bow
Before thy footstool, there beseeching thee
To mould me to thy will. Oh! thou hast laid
Thy hand on those to whom I fondly clung,
And snatched them to thyself, and I am left
To learn the way that leads to thee, and feel
My need of Him who suffered on the cross
For me—for ali. And I have stood
Beside the loved remains of her whose care For me—for ali. And I have stood
Beside the loved remains of her whose care
Had guided my young footsteps; saw the grave
Forever close upon the face, whose smile
Was light to me, and felt, yes, then I felt,
That to lie down like her, and be at peace,
Sould the mb. left. Would be the only balin.

Days, weeks and years Have passed, and time, with leniem hand, Has brought relief;—but there are hours Of deep dejection, and of bitter thought, That, like a withering blight, steals over all That I have known of happiness; And though last feding into dim remembrance, And though last fading into dim remembrance,
Are all the traces of thy sojourn here,
And strangers take the place which knew these once,
Yet still thy hallowed image visits me!
And when within thy courts, thou Prince of Peace,
My peaceful prayers are offered, then—oh! then,
Does fancy view thee, in the heavenly choir,
With intercession to the throne of heaven. With intercession to the throne of heaven, That we, thy children, at the end of time, May enter the pearly gates.

The following sentiments, not less elevated than just, are copied from the Pennsylvania Intelligencer.

"My Native Land."

"Lives there a man with soul so dead As never to himself has said, This is my own, my native land."

The Chronicle quotes the above beautiful lines, containing the most elevated sentiments of patriotism, and applies it to justify that sectional principle which treats as foreigners the citizens of our sister States. Such an application is the parent of disunion. What is our "Native Land?" Is it the domicil of our fathers, the Town, the Village, or City, the places in which we were born ? citizens of Deleware only be allowed to call Deleware their ' Native Land?' Is the native land of Pennsylvania bounded by the limits of the State ? No ? ' My own, my native land' is 'our country, our whole country, and nothing but our country.' It is the land consecrated by the blood of patriots poured out upon the battle fields of the Revolution, from Massachusetts to Georgia. It is the land for which Warren, Montgomery, and Mercer died, and Washington, Green, and Lincoln fought. It is the land of free institutions and union, extending as far as the banner of stars and stripes wave upon Hallowed indeed are the places the land. of our birth—they awaken the pleasing rec-ollections of childhood, but they should never degenerate into a clannish illiberality, which narrows the love of country to a single spot. Our "native land" is the Union-without the Union we should blush to own our "native land." Let it never be said that within the boundaries of this Republic,

"Land intersected by a Narrow frith, abhor each other-mountains Interposed make enemies of nations, Which had else like kindred drops been mingled

AS IT SHOULD BE.

Brother Barber, of the New Haven Register, although a very worthy and honest member of the Methodist Church, cannot join with his fanatical brethren and sisters in attempting to screen E. K. Avery, from the merited indignation of the public, as will be seen by the following article which we copy from his paper of Saturday last. It would be much better for the cause of Methodism, if all its adherents would be actuated with the candor of friend Barber.

"The New England Christian Heraldcontinues its abuse of those who cannot be, lieve in the innocence of Rev. E. K. Avery The editor must talk long of base presses, and of the 'purification of the press until i shall become morally perfect,' before he wil, stifle public opinion in regard to the case o Avery. We can hardly imagine a more impure and base press, than one which will en deavor to put off upon the public a man as innocent, and persecuted, &c. who has so many dark circumstances resting against him as Avery has, without any prominent circumstances in his favor. The 'decided expression of utter contempt,' from the con ductor or conductors of a press which justidarkness and mystery which surround Avery, and which would disgust and abuse all the moral feelings of the public, by continuing such a more than suspicious character in the ministry, can effect little in de molishing the press-nor can such wilfully blind scribblers render any service to virtue or christianity,'

A FACT.

Not long since, in South Carolina, a clergyman was preaching on the disobedience of Jonah when commanded to go and preach to the Ninevites. After declaiming at some length on the awful consequence of disobedience to the Divine commands, he exclaim ed in a voice of thunder, that passed through the congregation like an electric shock "And are there any Johah's here?" There was a negro present whose name was Jo-nah, and thinking himself called on, rose immediately, and turning up his white eye to the preacher with his broadest grin, and best bow, very readily answered-" Here be one, Massa,"

PORTRAITS.

The Portraits of several distinguished individuals are now posted at the windows of

the bookstores, and offered for sale.

The Methodists advertise the portrait of Ephraim K. Avery, by single copies, dozen, or hundred. They display it in every place; and where it has not been shielded, we have seen it covered with expressions of public opinion, written in pencil marks.

Then again there was the portraits of Black Hawk, his son, and the Prophet, who butchered so many of our defenceless citizens on the frontiers. We have seen the prints of Avery and the prophet side by side, at one of the bookstores, marked in large letters, the Indian, "Prophet No. i." the Methodist, "Prophet No. ii.

In the next place comes Clough, the mur-derer of Mrs. Mary Hamilton. His face has

It is well, we think, that he should be associated with proper company.

And, by the way, we think there must be a new lithograph of the devil, for we have seen an advertisement of "Improved Lucifers," and we know not a better name by which to designate an improved portrait of his majesty the king of all murderers.

Any person wishing likenesses of either of distinguished personages, can be accommodated by sending either to Boston or New York. We can say nothing in regard to the merits of either, except to give a remark which a friend, who is much of a phrenologist, made to us a few days since, viz. that the organ of destructiveness seems very much developed in the likeness of Ave-Whethor this is true to the original, or a mistake of the artist, we know not. Peo-ple must judge from the history of the indididual .- Trumpet and Magazine.

Gleanings from the German.

JUPITER AND THE SHEEP.—The sheep went to Jupiter, complaining that it had to suffer more than all the other animals, and praying him to diminish its misery. The king of heaven appeared to be willing, and said, I well perceive, my humble creature, I have created thee too defenceless. Now choose how I shall best correct this mistake. Shall I arm thy mouth with formidable teeth and thy feet with sharp claws?'

'Oh, no,' said the sheep, 'I wish to have nothing in common with the voracious animals.

'Or,' continued Jupiter, 'shall I put poison on thy tongue?' 'Alas,' was the reply, 'is not the poisonous

serpent therefor so much detested?'
'Well, what shall I then do? I will put horns on thy head and give strength unto thy neck.3

Not that either, kind father; I easily might become as malicious as the goat. 'And yet,' said Jove, 'thou must have pow-er to hurt, thou wishest to prevent others

from doing so to thee.'
'Must I, indeed?' sighed the sheep. 'O then, my good father, let me remain as I am; for to be possessed of the power to do evil and to know it, might easily arouse the wish to do it, and it is better to suffer than to do wrong.

Jupiter blessed the pious sheep, and from that hour it ceased to complain.

The Ghost of Solomon.

On a sultry, hot summer day, an honest old man was ploughing his own field, when suddenly, under the shade of an oak, he beheld a god-like figure, slowly approaching him. The man started back.

'I am Solomon,' said the phantom, in a confiding voice. 'What art thou doing here old man?

'If thou art Solomon,' was the reply, 'how canst thou ask me? When I was a youth thou didst send me to the ant; I saw its method of living, and it taught me to be diligent, industrious and persevering, and gather the superfluities for a stormy day. What I then learnt, I still continue to do.'

Thou hast studied thy lesson but half. replied the spirit; 'go once more to the aut, and learn from it also bow to find rest and quiet in the winter of thy years, and how to enjoy that which thou hast hoarded up.'

The Wolf on his death-bed.

The wolf in his last moments, cast a scrutinizing look over his past life. I certainly am a sinner,' he said, 'but yet I hope none of the worst. I have committed many crimes, but I have also done much good. Once I remember, a little lamb, which had strayed from its mother, approached so near to me that I might easily have killed, and yet I spared it. At the same time I was listening with the greatest equanimity, to the sneers and abuse of a sheep, although no dogs were near to protect it.'

All that I witnessed,' interrupted friend Fox, who was his confessor; Tremember every circumstance. It was at the time thou almost suffocated by the large bone, which the good hearted crane afterwards ex-tracted from thy throat.'

A LEAF FROM MY SKETCH BOOK.

'Come,' said my friend, lay aside prejudice for once, and attend our meeting this ev-

ening; 'will you ?'

I hesitated, it was a Universalist meeting; the skirts of my garments had never been contaminated by a resort to the inner courts of their sanctuaries. I had heretofore considered their offerings to the Holy One of Israel, as but an outward show to gain proselytes to their unholy cause, their worship of the living God, a mere pretence, to blind the eyes of the ignorant and uninformed, and a daring mockery, which the Almighty for the present permitted, that their eventful condemnation might be the more marked and severe. I had resolutely resisted every temptation to become acquainted with their doctrine, and nobly forebore to inform myself respecting any of their principles of belief, and knew as little of the articles of their faith, save the heterodox idea that all mankind would be saved, as any bigot whatever; till my amiable and particularly intimate friend Frank Stanley became a victim to their

pernicious heresy.
It is time said I, that I something more than merely pass these Universalists by with contempt; I must gird on my spiritual armor: I must make war upon them, 'with the sword of the Lord and of Gideon.'

I sought Frank Stanley : I began what I intended should be a very piercing and heart touching exhortation; but which was, perhaps, the most intemperate and violent har-rangue I had ever uttered. I warned him of the awful danger he was in, tried to frighten him with the fear of death, and the unescapable fortures of a state of never ending exis tence, if he died impenitent. Arrayed hell in all the hideous paraphanalia which my education and imagination had attached to its existence; a torrent of burning, unquenchable lava; an unfathomable lake of liquid fire; with laughing demons darting their pointed flames upon their unhappy victims, and maliciously trinmphing over their ex-cruciating agony. I begged of him, if he would escape this torment, to renounce his doctrine and repent of his error, before it was

Frank heard me patiently, uninteruptedly and silently. When, however, I had finished my exhortation, he coolly and deliberately endeavored, by Scripture, by force of argument, respecting the vindictive character

forever too late.

been put on paper, and posted about at the of God, the cruel, unmerciful punishments of another state of existence, and of the fabled tartarean region which Christians denominate hell. He ended by making the request which commences this article.

I said I hesitated; true, but I finally consented to accompany him, to hear for once what could be said in favor of doctrines, which I supposed to be so deleterious in their endency:

I entered the house with such emotions perhaps, as I should have felt, had I been entering the most noxious and loathsome den of disease; and I was particularly careful to steal away into one corner, as much in the dark as possible, where I should not be noticed; and thus escape the hability of being made an apology by others, for attending the same kind of meetings hereafter.

After being fairly seated, I began to look round, and observe the countenances of the assembly, and it seemed as if happiness was personified in the features of every Universalist present. It is carnal security, thought I.—Their minister had hardly arrived at what is termed the middle age of man; but deep thought and hard study had imprinted on his brow their inevitable traces, cheerfulness dwelt upon his countenance, but pensiveness was its predominant expression

He arose to pray. I will inform the reader, that in one particular, I had not complied with the request of Frank Stanley; I had not divested myself of prejudice; and there-fore, I watched the speaker with the lynx eye of jealously and suspicion. But in his short fervent address to the throne of Mercy I discovered nothing but what the most pious

christian, could respond a hearty amen.

But, said I to myself, in his sermon he will not be thus particular. Religion will be ridiculed. Chritian duties laughed at, a day of judgment set at nought, and the coming of our Lord and Savionr to justify his chosen people, openly contemned and defied. I was disappointed. Religion, instead of being ridiculed, was enjoined upon the audience as the only source of happiness and consolation; as the only path-way of wisdom, and the only road of virtue and peace. It is true, the speaker in giving his ideas upon religion, differed materially from those, to whom I had been in the habit of listening to upon the same subject : but in my heart I could find no opposition to the present mode of interpretation. Christian duties were also descanted upon with much apparent zeal, and particularized so that no one could mistake his meaning, and I admitted to myself that I had never before known, what Christian duties were-to feed the hungry, clothe the naked, administer to the wants and necessities of the poor and afflicted, were new additions vocabulary of Christian duties. I began to feel very uneasy. What if after all, I should become a Universalist, thought I. was tempted to quit my seat, as the idea darted across my brain. But a fear of offending my friend Frank, or the influence of a higher power restrained me. A day of judgment was not set at nought

or forgotten. Most forcibly and feelingly did the preacher remind his hearers of its certainty; and the impossibility of their escaping its punishments, if they did not listen to, and obey the commandments of their crucified Lord; and he represented these punishments as perfectly just, and consistent with the character of Him whom they worshipped; for they would be administered to all transgressors, impartially; Nevertheless he entertained a hope founded on the immutable promise of Jehovah, that these judgments, punishments or chastisements would eventuate in the best possible good to the offenders: and that they would be reconciled to the dispensations of their Heavenly Father, and finally be admitted into his immortal kingdom, without spot or blemish.

My prejudices had hitherto been leaving me, one after another, as I listened to the scripture proof, and arguments of the preachbut here I made a last and violent effort to rally them back to their standard; it is a cold meeting after all, said I; nothing but dead morality, no comfort administered to the saints, nothing said about their purchased possession of happiness beyond the grave; it is nothing but Deism and Atheism after all. Again to use a homely expression, I was reconing without my host.

The speaker invited the attention of his

hearers, at the close of his discourse, to the peculiar joy and peace that was given to those who firmly and unwaveringly believed in the great truths of the Christian religion. 'I am not,' said he, 'so uncharitable as to suppose, that even those who widely differ from me, as to what shall take place after the consummation of earthly scenes; are denied consolation in their sincere and honest be-Far from it. In the blessed hope of immortality and everlasting life, there is a satisfaction which the world cannot give nor take away ; and which no Deist nor Atheist ever can experience. But when is added to this the hope that all mankind shall be sharers in the blissfull reality, no language cun

portray the joys which pervades the soul.

Can you, my friends, he continued, for one moment send forth your imagination to that bright world of unfading glory, people it with the million sons and daughters of the human race, purified from all earthly sin, where neither low malice nor petty intrigue can disturb their harmony, where no dark demoniacal crime can have existence, and where no shrill war trumpet can assemble its victims for immolation upon the altar of false glory and hollow ambition; but where the olive branch of peace shall forever wave its green boughs, and where the assembled universe, united in one common bond of brotherhood, cemented together by the Holy Spirit of God, shall forever raise their voices in continued songs of praise to God and the Lamb. Can you look forward to this triumphant scene, without feeling in your bosoms a glow of unearthly joy; and without pouring out your whole heart in thanksgivng to Him who suffered upon the cross, that you might obtain knowledge and rejoice in the belief of this glorious system.'

My feeble pen cannot do justice to the peaker, but as he drew to a conclusion his ublime description, all the faculties of my soul were employed in listening with intense eagarness to what he was uttering, and every organ of perception was open to receive his ideas. My prejudices fled, 'without a longing, lingering look behind,' and I ac-knowledged myself a firm Universalist.

Christian Bower. As Jesus 'tasted death for every man,' can it be true that 'the pleasure of the Lord shall prosper in his hands,' if a part are never saMETHODIST LOGIC.

A friend, a resident in this city, recently spent a few days in Bridgehampton, L During his visit, he informs us, he attended Methodist Meeting, and heard what was aimed to be a death blow to Universalism .-Some wicked Universalist, (Br. Robert Smith, of the Religious Inquirer, we suppose it must be,) had been promulgating his neretical notions in that section, (Southamton we presume,) which had impelled this champion to arise in his might, to crush the monster. It was time for them to awake, he said, and check the evil. The emissaries of this destructive heresy were active, and it was time to gird on the whole armor against it. Now we are not disposed to doubt the

just fears of our methodist brother, in the extension of heresy, if Universalism is heresy—he and all others who dread Universalism, have much cause for apprehension in the rapid strides it is now making in the public favor-but we may be allowed to question the propriety of his reasoning, or the wisdom of his conclusions. He took for his text the following, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."-This, said our methodist friend, was the strong hold of Universalism-they "trusted in the living God, who was the Saviour of ALL MEN," (and took, by-the-way, special care never to quote the latter clause, cially of them that believe,") but he was prepared, by incontestible argument, to explode their whole system of reasoning!-And how do you think, kind render, he effected it. Why, the penalty of the first transgression was death—"in the day thou eatest thereof thou shalt surely die"-this death was unnihilation! Christ stepped in with his atoning sacrifice, and saved all mankind from this annihilation; placed them in a "salvable state;" or, (to use a favorite and very expressive argument with limitarians,) "rendered it possible for all men to be saved!!" In this sense Christ, was the Sav-In this sense Christ, was the Saviour of all men-this was the general salvution. Then came the gospel with its offers of mercy and its conditions, with which, if man complied, he was entitled to immortal bliss beyond the grave, and therein was spe. cially saved!! And thus the declarations of the text, were strictly and perfectly true, though but a small portion of our race should ever attain to the trancendant joys of heaven. Christ (who, according to I rinitarianism is the immaculate God ) was literally the savior of all men-saved them from annihilation!-though by far the greater portion, through their neglect of gospel invitations and gospel privileges, might sink down in ceaseless despair! A nice distinction, surely; the beauties may be seen in a statement like

The eternal God pronounced the solemn sentence. "In the day thou eatest therof, thou shalt SURELY die;" and this death was annihilation. The Saviour Christ, (who, it will be remembered was the immaculate God himself,) in the character of mercy steps forward and redeems or saves all men from this penalty, (annihilation.) and thus completely falsifies his own solemn and unconditional sentence, "thou shall surely die," and fulfils, to the very letter, the declarations of the arch adversary, "Thou shall NOT surely die"!!!

Another beauty of this illustration is here presented. The penalty of the original transgression was death—annihilation. Had it not been for the promised Saviour, man would have sunk into the silence of the grave would have gone 'like the beasts that perish.' Death would have put an end to his consciousness, and of course his pain. But the gospel appears, that better covenant, founded upon better promises, with its mes-sages of mercy and of love. Its glorious mediator takes upon himself bowels of compassion and redeems us from this dark and cheer less state of nonentity-this dreamless slamber of the grave, and restores us———to what? Why, according to the logic of our methodist brother, and the spirit of popular teaching-to a state of the most inconceivable and ceaseless tortures, for the great proportion of mankind! Where we may well ask, is the benevolence of such a gospel, and such a salvation. Better by far that we should sleep on "that sleep which knows no wak-Better that w ness of the grave, than to awake to the horrors and anguish of such a state. Yet this is the kind of argument, or material, if we may so term it, with which men attempt to patch up the broken cistern of a popular theology, and to doubt its correctness and propriety, is a sin little short of discarding Revelation itself.

BOOTS & SHOES.

AMES R. SHAW has received and now opening an extensive assortment of B o o t s & S h o e s of every description, the greater part of which is superior to any ever brought into the place, and which he will warrant to be the first rate and to give satisfaction to the purchaser. Having taken g cat pains to select it from the best Manufactories, Ladies and Gentlemen withing to purchase articles in his line would do well to call and examine the above before purchasing elsewhere. He has some articles entirely new, such as Ladies india rubber kid shoes, a superbarticle; india rubber cemented to kid in such a manner as to prevent its contracting or drawing the foot; also. as to prevent its contracting or drawing the foot; also Ladies, Misses and children's India Rubber Overshoe at very low prices. Ladies morocco lasting and kid ornamented slippers of the latest fashions—also Gentle-men's thick boots, lined feet, and warranted, a water proof article—very different from those generally sold.
alsocalf-skin boots sew'dand peg'd, from \$2,50 to \$5,50; boys thick boots from \$1,80 to \$2,50; gentlemen and boys pumps of all kinds. He also kee a constantly on hand Sole and Upper Leather, Calfskins, and a variety of other articles.

e subscriber is well aware that the trade has suffered in consequence of the inferior quality of the stock sold in this place, and for one he is determined to try supply all such articles as he can warrant good an

Gardiner, Sept. 5, 1833.

NOTICE.

A LL persons indebted to the Subscriber, whose Notes or Accounts have been standing over six onths, must settle the same before the first day of October next.—All demands not attended to previous to that date will be left with an Attorney.

BENJ. SHAW.

Gardiner. Aug. 14, 1833.

NOTICE.

THIS may certify, that, whereas my son, John II.

RICE, aged seventeen years, has been a discreet
ond dutiful boy, I do hereby relinquish to him his time
nutil he is twenty-one years of age, to transact business
for himself, and shall hereafter call on no one for his
wages, or pay any debis of his contracting.

Mt. Vernon, Aug. 16, 1833. NATH'L RICE.

PATENT INDIA RUBBER WATER PROOF GOODS,

MANUFACTURED BY THE ROXBURY INDIA RUBBER COMPANY. (Incorporated by the Legislature of Massachusetts,)
And Sold Wholesale by

LEMUEL BLAKE, No. 70, Congress Street, Boston.

No. 70, Congress Street, Boston.

VIZ:

BROADCLOTHS, SATINETS, DUCK, COT.

TONS, CASSIMERES, CAMLETS, DRILLINGS, CAMBRICS, KERSEYS, FUSTIANS,
JEANS, MUSLINS, &c.

The following are among the various useful purposes
to which the India Rulber Cloths may be applied:—
All kinds of Outside Wearing Apparel and Linings,
Chaise and Carriage Tops, Curtains, Aprons and Coshions, Baggage Wagon Covers, Travelling Bags, Portunateaus, Knapsacks, Teuts, Gun Covers, Awning ions, Baggage Wagon Covers, Country Bags, Formanteaus, Knapsacks, Tents, Gun Covers, Awning, Shades, Horse Blankets, Game Bags, Fishing Walkes, Cork and Bottle Covers, Nurse's Aprons, and for every purpose requiring perfect protection from the wet CALF AND SHEEP SKINS,

Suitable for Boots, Overshoes, Shoes, Ladies' Walking Shoes, Linings and Inner Soles.—Also WATER PROOF

WATER PROOF
Hats, Gloves, Mittens, Sheets for Hydrostatic Beds, &c
AIR PROOF
Beds, Pillows, Cushions, Swimming Belts, Life Preservers, Gas Bags, &c.

G-In making up the India Rubber Cloth, great care

must be taken to avoid pin and needle holes, and to have as few seams as possible. No greasy or oily mat-Orders promptly executed, from every part of the

ed States Boston, July, 1833.

FAMILIAR CONVERSATIONS. UST published, and for sale at the Intelligence Office, Gardiner, "Twelve Familiar Conversation between Inquirer and Universalist: in which the sale vation of all mankind is clearly exhibited and illustrated; and the most important objections which are now brought against the doctrine are fairly stated and felly answered by a candid appeal to Scripture, Recson, as Facts. The whole arranged under distinct heads, redering the work a guide to Inquirers, and a help to Universalists." By RUSSELL STREETER, F. 50 cents. §5 per dozen.

August 1, 1833.

UNIVERSALIST BOOKS.

THE following UNIVERSALIST BOOKS are kept constantly for sale, at the Intelligencer Office,

Gardiner. ANCIENT HISTORY of Universalism, from the age f the apostles to the Reformation. Price \$1.20.

MODERN HISTORY of Universalism, from the Ref.

ormation to the present time. Price \$1.00.

BALLOU'S WORKS. Treatise on Atonement, 75 cts.

Notes on the Parables, 75. Lecture Sermons, \$1. Select Sermons, \$1. Sermons on Important Doctrina Subjects, 37 1-2. Balfour's Works. First Inquiry, on the word rendered Hell, \$1,00. Second Inquiry, on the Dev

rendered Hell, \$1,00. Second Inquiry, on the Deal and Satan, and the terms rendered ever/usting, forever, &c. 1,25. Essays on the intermediate State, 1,25. Letters to Hudson, in reply to his attack on the Essays, 1,25. Reply to Stuart, 75.

WINCHESTER'S DIALOGUES, a highly useful as instructive work, in which the objections to Universition, particularly those founded on the words everlating, forever, &c. are fully and triumplicantly answered. 75 cts.

HYMN BOOKS.—The Universal Hymn Book, by Hosea Ballou and Edward Turner. The New Hem Book, by Sebastian and Russell Streeter. At the low-

LATEST NEWS FROM THREE WORLDS, heaven LATEST NEWS FROM THREE TOURLESS, MANUEL, carth, and hell; as reported at a Four-Pays Meeting in Shirley, Mass. in Letters to eight Calvinistic Ministers. By RUSSELL STREETER." This is a pample

let of 133 pages. Price 25 cents.

Pickering's Lectures, in defence of Divise
Revelation. With a likeness of the Author. 75 etc. A great variety of Sermons, Tracts, &c.

NOTICE.

THE subscriber being about to close his Lusiessia Gardiner, requests all person-having unsettled at counts with him to call and settle the same previous the 10th of Octoler hext, otherwise they will lavel settle with some one who, pethaps, will not be see commodating as himself.

He hopes all persons interested will heed the along friendly notice and early without close as he is described.

friendly notice and can wanted a close by the time ac-ed to bring his business to a close by the time ac-GOING HATHORN.

SELLING OFF AT COST.

THE subscriber informs his friends and customer that he will sell the remainder of his stock of Eng lish and Domestic Goods at COST; and all person wishing to purchase any such articles, will do well all soon, as he is about the sing business in town.

Also—A large assortment of Crockery Ware.

GOING HATLERN.

Gardiner, Sept. 4, 1933.

NEW BOOKS. MARY of Burgundy, by the Author of Henry Marter ton, 2 vols.

Memoirs of Zerah Colburn. Wild Sports of the West, Bakewell's Philosophy. Peter Parley's Arithmetic. Parley's Magazine, bound. For Sale by WM. PALMER

HELL TORMENTS OVERTHROWS

UST published, and for sale at This Office, "Is

Doctrine of Hell Torments Oberthrows—
three parts—I. Of the torments of hell, the foundation
and pillars thereof searched, discovered, shaken as removed, &c. 2. An article from the Harleian Mis lany on Universalism. 3. Dr. Hartlev's Defence d Universalism." Pages 168—price 37 1-2 cents.

LIFE OF REV. JOHN MURRAY JUST published and for sale at This Office, the "Lib of Rev. John Murray, preacher of Universi Salvation. With Notes and Appendix—by Thomse This edition is from the original edition published by

Murray, and is much enlarged with copiou and an Appendix, containing certain historical dor-ments; and large extracts from Mr. Murray's Letter and Sketches, illustrative of the relative sentiments of Murray and Winchester. Price 50 cts.

STREETER'S NEW HYMN FOCK.

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the Universalist public at the low price of 62 ct. of the price of the price

Kennebec Room Corporation. THE annual meeting of the Kennebec Boom Co-poration, for the choice of officers and other has ness, will be holden at the Gardiner Hotel on Tuesta Sept. 24th,1833 at 10 o'clock, A.M. A general also dance is particularly requested.
P. SHELDON, Sect's.
Gardiner Sept 4th. 1833.

MRS. TH.TON wishing to give up business, offer one who may wish to purchase the whole. It is presumed the house and store may be had, on applicable to ROBERT H. GARDINER, Jr.

NOTICE.

THE copartnership heretofore existing under firm of GORHAM & MOORE is this day mutual consent dissolved, and all persons are requise to call and settle their accounts with EBEN'R Mookly authorized to adjust the same.

WM. GORHAM, JR.

EBEN'R MOORE, JR.

Gardiner, Aug. 28, 1833.

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